



# THE LIBERATOR.

VOL. VII.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

NO. 6.

BOSTON, MASSACHUSETTS.]

## THE LIBERATOR

IS PUBLISHED WEEKLY  
AT NO. 25, CORNHILL, BY  
ISAAC KNAPP.

WM. LLOYD GARRISON, EDITOR.

TERMS.

**TWO DOLLARS** per annum, always payable in advance.  
All letters and communications must be first paid. The rate is imperative, in order to shield us from the frequent impositions of our enemies. Those, therefore, who wish their letters to be taken from the Post Office by us, will be careful to pay their postage.

**Advertisement making one square, or a space of equal length and breadth, will be inserted three times for one dollar.**

## MASSACHUSETTS ANTI-SLAVERY SOCIETY.

FIFTH ANNUAL MEETING,

HELD IN THE LOFT OF THE STABLE ATTACHED TO THE MAHOGANY HOTEL.

Boston, January 25, 1837.

The meeting was opened with an appropriate prayer, by Rev. Mr. Fitch, of Boston; the President, Joseph Southwick, Esq., of Boston, the chair.

Report of the Board of Managers was called for; when Mr. Garrison, the Corresponding Secretary, rose and apologized for not having been able to submit the Report to the Board, for want of time to prepare it in season; and therefore he alone was responsible for the sentiments it contained.

Before proceeding to the reading of the Report, he also remarked, that there might be some fears, on the part of the audience, in regard to the security of the Loft; but he assured them that the floor was well prepared; and he felt gratified with the consciousness that Abolition to-day, as on every day, stands upon a stable foundation. (Applause.)

Mr. Garrison then read the Report, which was listened to with profound attention, and received with much applause.

Rev. Moses Thacher moved that the Report be accepted, and printed under the direction and supervision of the Board.

Rev. MR. MAY said, this Report contained just what was needed in the present emergency. A delusion extensively prevails, on the subject discussed in that document. It is said we cannot touch slavery in the District of Columbia. Sir, we can touch it; and this Report, which so clearly maintains the true ground, on this subject, ought to go forth throughout our whole country, with the assent of this Society. [An allusion was here made to the author of the Report, which drew forth much applause, but which is not distinctly recollectable by the Reporter.]

Mr. THACHER said, he was fully prepared to adopt the motion of Mr. May; and he hoped the Board would take special care that Senators and Members of Congress be supplied with copies of it. It is the very thing we need. It shows us what we are, and what we must be; and that no man, having put on his armor, can put it off till the victory is won. Sir, the great struggle is yet to come. This is evident from the fact that we meet here. Do gentlemen of property and standing? think they can stop the progress of free discussion? I trust that Abolition will this day receive a new impetus. Let this Report be published to the extent of the means of the society; and if there are not means, means must be raised. Let it be sent through the South, that the deepest may learn that the thing is certain, and the interpretation sure!

Rev. Mr. BRONSON wished to be indulged with a few words, though not a member of the society. He said his voice had never before been heard in an Anti-Slavery meeting; and perhaps would not have been now, were it not for the fact that the Society is assembled in a stable. Sir, I have listened to that Report with feelings which I cannot express. But, I have felt shame for my country, that men should be driven to a stable to speak for liberty, while Faneuil Hall stands! Let it be sent through the whole land.

Rev. Mr. GROSVENOR said, I rejoice that, at this crisis, this Report is to go out. It is just what we need. I hope it will be a report that will sound through the State, and reverberate upon the distant hills and mountains. I know from what mind it has emanated. Sir, while laboring in this cause in the country, I have found the need of just such a document as this. The grand obstacle is not opposition, but apathy and error in regard to the real ground of danger. This is more to be decried than opposition. The impression prevails extensively in the country, that we are in no danger from the influence of Southern slavery. It cannot be, say the yeomanry who inhabit the hills of New England, that the liberties of the North are in danger? That Report is adopted, in every part, to show that they are mistaken. We are just now at the point to which every nation comes before it goes to ruin. Here is our danger. The Report shows it. Congress has trampled upon the right of petition. Shall we here be told that we must not speak against those in authority? Then why speak at all? Surely, if we may not call in question the doings of those who make and administer our laws, we are already slaves. I rejoice to know that it is the rising spirit of the country that to redeem this city. The country are for us. Witness the vote of the General Court, granting us their vote. We shall not increase the tide, till it rises still higher, till it pours down and covers the highest spires in this city? Sir, it is not the first time that I have been in a larn. When I go back and tell the yeomanry of this country that I have discussed the principles of liberty and the rights of man in a farm, in Boston, they will reply, "That is nothing new to us; we have often discussed the same subject in our barns. We understand it."

The motion for the acceptance, printing, and extensive circulation of the report, was carried unanimously; and it was resolved to take up a collection, during the session of the society, by subscriptions and donations, for the publication of the Report, and other purposes. In speaking upon this subject, Mr. Garrison remarked that the first meeting of the Ohio Anti-Slavery Society was held in a church; and one man said that the meeting had been held in the church, that he could afford to give only \$5; but now he was rich enough to give \$50.

Rev. MOSES THACHER asked leave to make a communication to the society now, because he must leave the city before the afternoon session. He had recently

received a letter from a lady, who had recently been held as a slave in Halifax—she is a lady there, though she also called a slave here. I have had the pleasure of seeing her, and a more delicate and conscientious lady I have seldom seen. In the letter of which I speak, she requests me to return her thanks to citizens of Boston, for the advice, counsel, and assistance they had given her, in gaining her freedom. She is now where she can walk abroad, without fear—she has escaped her purser's thumbscrews! I feel that a large portion of these thanks

specifies the time future. He always means now. I have done with this part of the resolution. Emancipation is immediate duty.

Now is it being safe. Read a verse or two more. For if you do this indeed, then—"What? O, you will have your throats cut?" What will not men hear God? Will they be scared by their own fears when God assures them of safety? Is not His opinion better than that of a worm of the dust? O, I tremble for that man who talks thus. What is he? Is he a friend of God—Christian? NO. He forgoes that character, and I will not acknowledge him as a brother. I am bound to be plain. "Then," what? "shall enter in by the gates of this house king, sitting upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people?"—Prosperity shall attend thee, "then shall thy light break forth" (Is. 58: 8); in reference to obeying God) an morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy reward,"—read 2 or 3 more verses for yourselves. "LIGHT SHALL BREAK FORTH!" Ah! that is what is dreaded. But who dreads the light of the morning? He who under cover of darkness has been plotting his neighbor's goods. He who has been plotting for prey—he dares to have the light shine lest his wicked work be reproved. "They health shall spring forth." The nation is sick—and how long will it get well—all at once? Why, what is to be dreaded in this? What infatuation! "O, do let me lie here a little longer—I am sick, true—but it is so pleasant to be waited on; to have the attendance of physicians and the sympathies of friends—don't cure me too quick." Yes, our nation is diseased.

Sir, I have been accused of treason. A good Baptist brother minister, in this city, not long since, a D. D. by the way, said, "Why, sir, your movements and designs are treasonable. You are operating to subvert our government." I thought my good Brother was mistaken, certainly. I thought I was weaving a crown for my country's glory. Unworthy am I, indeed, but imagination and ardor go beyond ability; I would fain wreath my country with a crown more illustrious than she has ever yet worn.

I would make it of four beautiful materials, "Light,"—"health,"—"righteousness,"—and "the glory of the Lord." Out of these four would I weave a crown, and could I approach my country's person, I would put it on her head. Would I then bring my head to shame any longer before weeping and bleeding Africa? Would they—would my country—would my God say, "I was a traitor?" No. We believe not. Do not be afraid. When God has pledged his word, we ought to trust him. If he has promised prosperity and honor to the nation that will execute righteousness and do no wrong, do no violence to the strangle, the fatherless nor the widow, neither shed innocent blood in this place?" Thus saith the Lord: go down to the house of the King of Judah, and speak there this word. And say Hear the word of the Lord, O King of Judah, that sitteth upon the throne of David, thou and thy servants, and thy people, that enter in by these gates." God here sends a message to a government—thou, thy servants, and thy people—and this but develops the principles of his own moral government, and as he is the same yesterday, today, and forever, we may safely infer that he does so now, and that the principles of the divine government apply to us. To us then this message comes. Let us hear it: "Thus with the Lord, execute ye judgment and righteousness, and deliver the spoilt of the hand of the oppressor; and do no wrong, do no violence to the strangle, the fatherless nor the widow, neither shed innocent blood in this place."

Mr. Garrison then read the Report, which was listened to with profound attention, and received with much applause.

Rev. Moses Thacher moved that the Report be accepted, and printed under the direction and supervision of the Board.

Rev. MR. MAY said, this Report contained just what was needed in the present emergency. A delusion extensively prevails, on the subject discussed in that document. It is said we cannot touch slavery in the District of Columbia. Sir, we can touch it; and this Report, which so clearly maintains the true ground, on this subject, ought to go forth throughout our whole country, with the assent of this Society. [An allusion was here made to the author of the Report, which drew forth much applause, but which is not distinctly recollectable by the Reporter.]

Mr. THACHER said, he was fully prepared to adopt the motion of Mr. May; and he hoped the Board would take special care that Senators and Members of Congress be supplied with copies of it. It is the very thing we need. It shows us what we are, and what we must be; and that no man, having put on his armor, can put it off till the victory is won. Sir, the great struggle is yet to come. This is evident from the fact that we meet here. Do gentlemen of property and standing? think they can stop the progress of free discussion? I trust that Abolition will this day receive a new impetus. Let this Report be published to the extent of the means of the society; and if there are not means, means must be raised. Let it be sent through the South, that the deepest may learn that the thing is certain, and the interpretation sure!

Rev. Mr. BRONSON wished to be indulged with a few words, though not a member of the society. He said his voice had never before been heard in an Anti-Slavery meeting; and perhaps would not have been now, were it not for the fact that the Society is assembled in a stable. Sir, I have listened to that Report with feelings which I cannot express. But, I have felt shame for my country, that men should be driven to a stable to speak for liberty, while Faneuil Hall stands! Let it be sent through the whole land.

Rev. Mr. GROSVENOR said, I rejoice that, at this crisis, this Report is to go out. It is just what we need. I hope it will be a report that will sound through the State, and reverberate upon the distant hills and mountains. I know from what mind it has emanated. Sir, while laboring in this cause in the country, I have found the need of just such a document as this. The grand obstacle is not opposition, but apathy and error in regard to the real ground of danger. This is more to be decried than opposition. The impression prevails extensively in the country, that we are in no danger from the influence of Southern slavery. It cannot be, say the yeomanry who inhabit the hills of New England, that the liberties of the North are in danger? That Report is adopted, in every part, to show that they are mistaken. We are just now at the point to which every nation comes before it goes to ruin. Here is our danger. The Report shows it. Congress has trampled upon the right of petition. Shall we here be told that we must not speak against those in authority? Then why speak at all? Surely, if we may not call in question the doings of those who make and administer our laws, we are already slaves. I rejoice to know that it is the rising spirit of the country that to redeem this city. The country are for us. Witness the vote of the General Court, granting us their vote. We shall not increase the tide, till it rises still higher, till it pours down and covers the highest spires in this city? Sir, it is not the first time that I have been in a larn. When I go back and tell the yeomanry of this country that I have discussed the principles of liberty and the rights of man in a farm, in Boston, they will reply, "That is nothing new to us; we have often discussed the same subject in our barns. We understand it."

Mr. THACHER said, he was fully prepared to adopt the motion of Mr. May; and he hoped the Board would take special care that Senators and Members of Congress be supplied with copies of it. It is the very thing we need. It shows us what we are, and what we must be; and that no man, having put on his armor, can put it off till the victory is won. Sir, the great struggle is yet to come. This is evident from the fact that we meet here. Do gentlemen of property and standing? think they can stop the progress of free discussion? I trust that Abolition will this day receive a new impetus. Let this Report be published to the extent of the means of the society; and if there are not means, means must be raised. Let it be sent through the South, that the deepest may learn that the thing is certain, and the interpretation sure!

Rev. Mr. BRONSON wished to be indulged with a few words, though not a member of the society. He said his voice had never before been heard in an Anti-Slavery meeting; and perhaps would not have been now, were it not for the fact that the Society is assembled in a stable. Sir, I have listened to that Report with feelings which I cannot express. But, I have felt shame for my country, that men should be driven to a stable to speak for liberty, while Faneuil Hall stands! Let it be sent through the whole land.

Rev. Mr. GROSVENOR said, I rejoice that, at this crisis, this Report is to go out. It is just what we need. I hope it will be a report that will sound through the State, and reverberate upon the distant hills and mountains. I know from what mind it has emanated. Sir, while laboring in this cause in the country, I have found the need of just such a document as this. The grand obstacle is not opposition, but apathy and error in regard to the real ground of danger. This is more to be decried than opposition. The impression prevails extensively in the country, that we are in no danger from the influence of Southern slavery. It cannot be, say the yeomanry who inhabit the hills of New England, that the liberties of the North are in danger? That Report is adopted, in every part, to show that they are mistaken. We are just now at the point to which every nation comes before it goes to ruin. Here is our danger. The Report shows it. Congress has trampled upon the right of petition. Shall we here be told that we must not speak against those in authority? Then why speak at all? Surely, if we may not call in question the doings of those who make and administer our laws, we are already slaves. I rejoice to know that it is the rising spirit of the country that to redeem this city. The country are for us. Witness the vote of the General Court, granting us their vote. We shall not increase the tide, till it rises still higher, till it pours down and covers the highest spires in this city? Sir, it is not the first time that I have been in a larn. When I go back and tell the yeomanry of this country that I have discussed the principles of liberty and the rights of man in a farm, in Boston, they will reply, "That is nothing new to us; we have often discussed the same subject in our barns. We understand it."

Mr. THACHER said, he was fully prepared to adopt the motion of Mr. May; and he hoped the Board would take special care that Senators and Members of Congress be supplied with copies of it. It is the very thing we need. It shows us what we are, and what we must be; and that no man, having put on his armor, can put it off till the victory is won. Sir, the great struggle is yet to come. This is evident from the fact that we meet here. Do gentlemen of property and standing? think they can stop the progress of free discussion? I trust that Abolition will this day receive a new impetus. Let this Report be published to the extent of the means of the society; and if there are not means, means must be raised. Let it be sent through the South, that the deepest may learn that the thing is certain, and the interpretation sure!

Rev. Mr. BRONSON wished to be indulged with a few words, though not a member of the society. He said his voice had never before been heard in an Anti-Slavery meeting; and perhaps would not have been now, were it not for the fact that the Society is assembled in a stable. Sir, I have listened to that Report with feelings which I cannot express. But, I have felt shame for my country, that men should be driven to a stable to speak for liberty, while Faneuil Hall stands! Let it be sent through the whole land.

Rev. Mr. GROSVENOR said, I rejoice that, at this crisis, this Report is to go out. It is just what we need. I hope it will be a report that will sound through the State, and reverberate upon the distant hills and mountains. I know from what mind it has emanated. Sir, while laboring in this cause in the country, I have found the need of just such a document as this. The grand obstacle is not opposition, but apathy and error in regard to the real ground of danger. This is more to be decried than opposition. The impression prevails extensively in the country, that we are in no danger from the influence of Southern slavery. It cannot be, say the yeomanry who inhabit the hills of New England, that the liberties of the North are in danger? That Report is adopted, in every part, to show that they are mistaken. We are just now at the point to which every nation comes before it goes to ruin. Here is our danger. The Report shows it. Congress has trampled upon the right of petition. Shall we here be told that we must not speak against those in authority? Then why speak at all? Surely, if we may not call in question the doings of those who make and administer our laws, we are already slaves. I rejoice to know that it is the rising spirit of the country that to redeem this city. The country are for us. Witness the vote of the General Court, granting us their vote. We shall not increase the tide, till it rises still higher, till it pours down and covers the highest spires in this city? Sir, it is not the first time that I have been in a larn. When I go back and tell the yeomanry of this country that I have discussed the principles of liberty and the rights of man in a farm, in Boston, they will reply, "That is nothing new to us; we have often discussed the same subject in our barns. We understand it."

Mr. THACHER said, he was fully prepared to adopt the motion of Mr. May; and he hoped the Board would take special care that Senators and Members of Congress be supplied with copies of it. It is the very thing we need. It shows us what we are, and what we must be; and that no man, having put on his armor, can put it off till the victory is won. Sir, the great struggle is yet to come. This is evident from the fact that we meet here. Do gentlemen of property and standing? think they can stop the progress of free discussion? I trust that Abolition will this day receive a new impetus. Let this Report be published to the extent of the means of the society; and if there are not means, means must be raised. Let it be sent through the South, that the deepest may learn that the thing is certain, and the interpretation sure!

Rev. Mr. BRONSON wished to be indulged with a few words, though not a member of the society. He said his voice had never before been heard in an Anti-Slavery meeting; and perhaps would not have been now, were it not for the fact that the Society is assembled in a stable. Sir, I have listened to that Report with feelings which I cannot express. But, I have felt shame for my country, that men should be driven to a stable to speak for liberty, while Faneuil Hall stands! Let it be sent through the whole land.

Rev. Mr. GROSVENOR said, I rejoice that, at this crisis, this Report is to go out. It is just what we need. I hope it will be a report that will sound through the State, and reverberate upon the distant hills and mountains. I know from what mind it has emanated. Sir, while laboring in this cause in the country, I have found the need of just such a document as this. The grand obstacle is not opposition, but apathy and error in regard to the real ground of danger. This is more to be decried than opposition. The impression prevails extensively in the country, that we are in no danger from the influence of Southern slavery. It cannot be, say the yeomanry who inhabit the hills of New England, that the liberties of the North are in danger? That Report is adopted, in every part, to show that they are mistaken. We are just now at the point to which every nation comes before it goes to ruin. Here is our danger. The Report shows it. Congress has trampled upon the right of petition. Shall we here be told that we must not speak against those in authority? Then why speak at all? Surely, if we may not call in question the doings of those who make and administer our laws, we are already slaves. I rejoice to know that it is the rising spirit of the country that to redeem this city. The country are for us. Witness the vote of the General Court, granting us their vote. We shall not increase the tide, till it rises still higher, till it pours down and covers the highest spires in this city? Sir, it is not the first time that I have been in a larn. When I go back and tell the yeomanry of this country that I have discussed the principles of liberty and the rights of man in a farm, in Boston, they will reply, "That is nothing new to us; we have often discussed the same subject in our barns. We understand it."

Mr. THACHER said, he was fully prepared to adopt the motion of Mr. May; and he hoped the Board would take special care that Senators and Members of Congress be supplied with copies of it. It is the very thing we need. It shows us what we are, and what we must be; and that no man, having put on his armor, can put it off till the victory is won. Sir, the great struggle is yet to come. This is evident from the fact that we meet here. Do gentlemen of property and standing? think they can stop the progress of free discussion? I trust that Abolition will this day receive a new impetus. Let this Report be published to the extent of the means of the society; and if there are not means, means must be raised. Let it be sent through the South, that the deepest may learn that the thing is certain, and the interpretation sure!

Rev. Mr. BRONSON wished to be indulged with a few words, though not a member of the society. He said his voice had never before been heard in an Anti-Slavery meeting; and perhaps would not have been now, were it not for the fact that the Society is assembled in a stable. Sir, I have listened to that Report with feelings which I cannot express. But, I have felt shame for my country, that men should be driven to a stable to speak for liberty, while Faneuil Hall stands! Let it be sent through the whole land.

Rev. Mr. GROSVENOR said, I rejoice that, at this crisis, this Report is to go out. It is just what we need. I hope it will be a report that will sound through the State, and reverberate upon the distant hills and mountains. I know from what mind it has emanated. Sir, while laboring in this cause in the country, I have found the need of just such a document as this. The grand obstacle is not opposition, but apathy and error in regard to the real ground of danger. This is more to be decried than opposition. The impression prevails extensively in the country, that we are in no danger from the influence of Southern slavery. It cannot be, say the yeomanry who inhabit the hills of New England, that the liberties of the North are in danger? That Report is adopted, in every part, to show that they are mistaken. We are just now at the point to which every nation comes before it goes to ruin. Here is our danger. The Report shows it. Congress has trampled upon the right of petition. Shall we here be told that we must not speak against those in authority? Then why speak at all? Surely, if we may not call in question the doings of those who make and administer our laws, we are already slaves. I rejoice to know that it is the rising spirit of the country that to redeem this city. The country are for us. Witness the vote of the General Court

story of oppression, and who shuts up his bowels of compassion? 'How dwelleth the love of God in him?' He that loveth God, loveth his brother also. He in his turn, shall cry and not be heard. How cruel and unchristian to shut up churches against this cause! Is not this stopping the ear from the cry of the poor and needy? How inconsistent with christian character!

Let us to-day show new eternal enmity to slavery. When we remember the contest of our fathers for liberty, how they spoke, and fought, and bled; can we let our voice cease, or our hands grow weary in the work of carrying out what they began? Whatever men may think, I would say, 'let my tongue cleave to the roof of my mouth, let my right hand forget her cunning,' if I ever cease to speak and to act for the poor slave.

The great moral war is but begun. The collision of truth with error, of duty with expediency, will produce commotion, but truth and duty must and will prevail. Should my name reach the next generation, let it be found in connection with Abolition. I would sooner be execrated as a traitor to the Revolution, than to be known hereafter as one who stood aloof from or opposed the movements now in progress for laying the last stone on the yet unfinished temple of Liberty. (Applause.)

But above all; when I am summoned to judgment, let me then be found to have been the unflinching friend of God's poor; and let me hear my Savior say, 'I hauncash ye as did unto me—cause, inherit the kingdom prepared for you from the foundation of the world.' (Applause.)

Rev. Mr. RUSSELL, of Lynn. Mr. President, I hope the resolution will pass. It feels like a duty and privilege to make a few remarks. When I look around, I see much to discourage and alarm; but when I look back and compare the present with the past, I thank God and take courage. It was my privilege to attend the first anniversary of this Society, at a time when colonization absorbed the mind of the nation, and there were few hearts to feel; few brethren and few ministers to speak directly for the slave. We now see an answer to our prayers, the result of our labors. What do we see? Eight hundred Anti-Slavery Societies, a multitude of minds feeling for us, pleading the cause of the needy, breaking the irony, fighting, not with carnal weapons, but the keen and potent ones of truth and kindness and love. When I see this, I am encouraged, and my heart leaps for joy. I look forward to the time when the banners of liberty shall wave universally over our land.

The resolution asserts the peacefulness of abolition principles. They are strictly so. But how often is it thrown in our faces, that 'you abolitionists are stirring up strife!' Sir, to this we plead both guilty and not guilty. We have stirred up! (with emphatic gesture) and ever may we be guilty of stirring up, while this inhuman apathy prevails. (Applause.) This effect has always been produced when truth has battled it with error. When Christ appeared, He stirred up a certain class whose wickedness he reproved. When arraigned before Pontius Pilate, this was the charge and the accusation—'He stirreth up the people—encourageth them—encourageth them.' It was true in part. He stirred up not the people, but the Pharisees, Lawyers and Doctors—those wicked sepulchers—fair outside, but within full of hypocrisy and wickedness.

Follow the apostle Paul. He stirred up the people too. When at Damascus, he preached Christ, the Jews were stirred up to kill him, and it was only by his being led down by the wall in a basket that he escaped.—When he preached at Ephesus, the seed of Diana's temple, those whose craft was in danger were stirred up, by one Demetrius, and quite a mob was raised, the most part of which knew not wherefore they had come together—only they knew that Paul's preaching was opposed to their caste religion, and so to put it down, they strained their throats for the space of two hours, crying out 'GREAT IS DIANA OF THE EPHESIANS.' At Thessalonica too, the Jews which believed not, stirred up certain lewd fellows of the laser-work, and set all the city in an uproar, and assaulted Jason's house that harbored Paul and his company, and when they did not find them, drew Jason before the rulers of the city, and so to put it down, they strained their throats for the space of two hours, crying out 'GREAT IS DIANA OF THE EPHESIANS.'

Mr. GROVESNOG wished to refer to a fact in Roman history, in connection with the facts related by Mr. Fitch.

This is slavery. Can any other word express it? It is worse than torturous violation of female purity, for it legalizes the iniquity, and so wraps it up. It is not desirable to look into the sufferings of the slaves, and to do something that shall rectify moral sentiment at the south?

Mr. FITCH also alluded to an authentic case of criminal intercourse with a female slave on the part of a certain D. D. and his son at the south, and then remarked—]

This is slavery. Can any other word express it? It is worse than torturous violation of female purity, for it legalizes the iniquity, and so wraps it up. It is not desirable to look into the sufferings of the slaves, and to do something that shall rectify moral sentiment at the south?

Mr. GROVESNOG wished to refer to a fact in Roman history, in connection with the facts related by Mr. Fitch.

This is the case of Lucretia. She would survive her violation. Her exposure of her virtuous body to the eyes of the Senate, excited universal indignation, and the populace joined and drove the Tarquins forever from the throne.

The occurrence in heaven Rome; but in Christian America, Tarquins are protected by law, and our Lucretias are cut off from defense.

It has been said so in every succeeding age. Luther stirred up Pope, Cardinals and Friars, till the church was reformed. Moral Reforms have ever turned the world topsy turvy and 'stirred up' the people, till they should stand right end up, with their feet planted on the everlasting rock of truth. They are not so now. Heaven speed reform till disorder, shall be rectified and the world shall be brought to rights.

When Garrison enlisted in this cause, he did it to stir up the people, and he HAS DONE IT. (Applause.)

There have been insurrections produced by abolition principles, but where and for what object? Not at Southampton to cut the throats of men, but at Boston to subdue the ladies. (Applause.) Insurrections of 'gentlemen of property and standing' to make a coalition with southern nobility. I will tell what I have seen. I visited Bath in Maine last year, and pleaded the cause of 2,600,000 of fellow men in the Baptist church there. Immediately the officers of the customs, 'stirred up the people,' and said we must put this down. Our vessels will be burned in the southern ports—we can't carry their cotton—we shall lose our business. Burn him out of the town! When George Thompson came to Lynn, the people were 'stirred up' and exclaimed, 'we shall loose our slaves'—our town will be ruined, and certain 'gentlemen of property and standing' gathered a company, and said to them, 'if you will mob him, we will find rum and eggs.' (Applause.)

But abolition light and love are going South. It is progressive, and soon will it keep a spirit of leniency in our land which many waters cannot quench.

I have read the history of Slavery from the beginning,

and have observed that insurrections are more to be traced to pale-faced aristocrats, than to the suffering blacks.

When Thomas Clarkson first preached abolition, who was it that would have thrown him into the dock? Those who got their living by the Colonial trade. What caused the insurrection in St. Domingo? When, after the French National Convention had voted to the free blacks the right of suffrage, 25,000 of these, with 30,000 whites asked for their rights, and they were refused; it was not till they had been goaded on by oppression for two years, that they at last rose in insurrection, and then not excited by abolitionists but by their oppressors.

Insurrection has always been excited by oppression, and not by preaching light and love. We have infinitely more to fear from the mad course of 'gentlemen of property and standing' in the North, East, West and South, than from the slaves themselves. They are passive, and will endure while there is a gleam of hope; but extinguish that star, and they will be goaded to desperation. Extinguish the light we are sending out, and leave the slave not even a distant hope of freedom, and we shall witness in our country the scenes of 1794 in St. Domingo. Seal up our lips, and gloom is the prospect for our land. Our only hope is in God, that while we labor for the slaves they will continue submissive, until He who directs the counsels of nations shall either providentially mute our voices upon their oppressors, or bring their Jubilee, when liberty shall be proclaimed to the captive and the opening of the prison-bars to them that are bound.

Rev. Mr. FITCH, offered the following resolution.

**Resolved**, That, while we look well to the dangers which threaten ourselves, as the advocates of free discussion, we ought also to keep in mind the wrongs and sufferings of the slaves.

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

\* Alluding to a debate on a resolution introduced by Mr. Stanton, which was withdrawn, and passed in a modified form, the next day.

Mr. STANTON, offered the following resolution:

He spoke in support of it as follows:—Mr. President;

&lt;p

quest Senator, that it is indeed the main gate; it is truly the bridge over the moat, and girded in the canopy of Heaven, and led onward by some moral Buonaparte, we will assault that gate until it falls, and then, through that gate, and over this bridge of Led, we will march such an array of moral power, will take captive the intellect, the sympathy, the conscience, the soul of the entire South. Recent events in the House of Representatives of the United States, have clothed this question with vital importance. Every man in the nation, in his own person, is deeply interested. The District of Columbia has become the Thermopylae of American freedom. But for this, I would not have detained this assemblage a single moment. On the 15th inst., the House passed the following resolution:

*Resolved*, That all petitions, memorials, resolutions, propositions, or papers relating in any way, or in any extent whatever to the subject of slavery, or the abolition of slavery, shall, without being printed or referred, be laid upon the table, and that no further action whatever shall be had thereon.

ELLIS GRAY LORING, Esq.<sup>o</sup> of Boston, offered the following resolution: which, he observed, had been hinted him since he entered the meeting:

*Resolved*, That true allegiance to his country, to liberty, and to God, requires that every man should be an Abolitionist, and openly espouse the anti-slave cause.

When any man or set of men differ from the majority on questions of important practical bearing, a regard to the feelings of that majority should make us desirous to state the reasons for their opinions. Repeated and vigorous have been the efforts of Abolitionists, to make known their sentiments and the grounds of them. These efforts have been generally successful. But seldom has so favorable an opportunity as this presented itself, for making known our views. Now, every man may have his particular reasons for his abolition faith. I state my own. So far as I am known, I believe it is conceded that I have sustained the character of a moderate man, I propose, then, to state some of the reasons why I do, as a moderate and cautious man, have found it my duty to be an abolitionist.

Nothing in the Constitution of the U. S. forbids it. There is a general deal of honest discussion on this point. One man finds abolition to be contrary to the letter, another, to the spirit of the Constitution. Surely it was "to secure the blessings of liberty," that the Constitution was formed. But it is well known that there is not one word in the Constitution which forbids the discussion of slavery. The existence of slavery is recognized there, but only incidentally and as a matter of fact. But can any one force the other individual to discuss it? Abundant evidence might be given to show, that the provisional clause in the Constitution for the suppression of the foreign slave-trade, would also effect the extinction of domestic slavery. Our most eminent statesmen of that period never anticipated slavery's being permanent in the country. What would Franklin have thought of the modern doctrine, that slavery is too sacred to be assailed by the moral influence of the free?

2. Is there any thing in the laws, to prohibit my advocating anti-slavery doctrines? No; we challenge our opponents to arraign us, not before Judge and jury, but before the bar of public opinion of our country.

Abundance of vague monitions have been given on this subject, and it has even been hinted in high places, that we have been guilty of a crime inable at common law; but no one has yet had the temerity to try this issue with us before the legal tribunals.

3. Again, I find nothing morally wrong, in taking part in the great abolition movement. It is certainly morally right to endeavor to rectify an acknowledged wrong, by peaceful means. Abolitionists reject all weapons, but force and argument. To justify our action, the oppressed, we surely need not look beyond the injunction, to do to others as we would have them do to us.

4. The only remaining question is, Is it expedient to agitate this question? Are our means wise and well-timed? Is there no danger to be apprehended from them? In my limited observation, I have found it far safer to do right than to be apt to imagine. Our republican institutions are based upon the abstract principle that it is, in the long run, safe to do right. Our fathers fought for a three-penny tax on tea, and were beaten. But they did not do much wrong. But if we are to wait till we get perfect agents, we must leave slavery to work its own course, in rivers of blood.

But there is another difficulty among Mr. Preston's friends. They are not sound abolitionists.

5. Finally, the Abolitionists are not a homogeneous body. They are not all in the cause who are not abolitionists.

6. Nothing in the Constitution of France, admits, that the slaves in France, are cabin ministers.

What did Mr. Preston propose? Alas! That the Southern States should have the institution, and stand up against the world. This, Mr. President, is easier said than done. If the North would do its duty, every Southern man would go back from his visits to the free states, humbled and thoughtful, a missionary in the cause of freedom.

But, gentlemen say we use very intemperate language. When our lectures are speaking this subject, they speak out of full heart. Then comes the difficulty, how to harmonize with the sentiments of the slave-system. Would it be strange that a strong language? Will you, who are a Whig & Democrat, abandon your party because some of its members use violent language? The fact is notorious, that political editors and political speech-makers are daily in the habit of using denunciation and abuse, which far transcends our vocabulary of invective, yet, who ever heard any one objecting to the principles of either of the political parties of the day, on this ground? "Oh, but," I am reminded, "you are deceiving your object by your violence." We have always remarked that they who are most troubled least, who should detect our errors, but those who are most troubled, who will not let all their errors to have it detected. There may, however, be some good and con-c良uous men, who stand aloof from us, on this very ground. But, I ask, whether these same men deny all co-operation with the political parties of the day, on account of their violence? I have very seldom heard of such persons. I ask, whether, in carrying forward any great object, we are to wait till we can get men as agents to carry it on, who are infallible? We seek men of the right stamp—men who are not afraid to stand up for their principles. Who are we to wait till we get such men? Who are we to wait till we get perfect agents, we must leave slavery to work its own course, in rivers of blood.

But, you exasperate! And what does that prove? Does it follow that, because a man is exasperated, no good is done? When evil refection returns, the truth will reach the conscience. Nothing exasperates an unevangelized conscience so much as truth. Can any one tell me when the South will feel any less exasperated at the discussion of the subject? When we tax on tea, we increase the sufferings of the slaves? Here is a worse blot on the slave-master than any thing the abolitionists have ever said. Are slaveholders indeed such an inhuman, brutal set of men, that they will wreak their vengeance for the misdeeds of the abolitionists upon the poor defenceless slaves? Abolitionists have not said any thing like this. I will not, I do not believe this aspersions. I have always believed that the slaves are better treated than formerly, and for this reason: The masters know that, if they abuse their slaves, it will some day bring them to the ears of the abolitionists, and will make a swift witness against them. I know that they are not as sensitive on other subjects. Simply because their hearts are in those, on one side or the other. I read abuse in political papers, for exceeding any thing said or written by abolitionists; yet no sentiment is created—no excitement—no mobs, no scenes of the violent language of political partisans. No; it is our principles, more than our words, that form the real stumbling-blocks. Will not something be produced, in free Massachusetts, to the spirit of liberty?

But, why don't you use mild language? It is in the way of the language of the abolitionists, but the language of the slaveholders is harsh and exaggerated. But, I suppose those who object so much to the language of abolitionists, to answer this question to their own hearts: Is it our words, or our principles, which offend you? I fear that many who object to our phraseology, are those who are reluctant to have the real character of slavery brought to light. I am sure the objection comes too, from men, well-meaning perhaps, but men who have no realizing conception of what slavery is; who do not make the case of the slaves their own; whose sympathy is very cold for their black slaves. We must make the case of the slaves our own, and if we speak half the truth of that system of tyranny and pollution which disfigures our land, they think our language harsh and exaggerated. But, why are they not as sensitive on other subjects? Simply because their hearts are in those, on one side or the other. I read abuse in political papers, for exceeding any thing said or written by abolitionists; yet no sentiment is created—no excitement—no mobs, no scenes of the violent language of political partisans. No; it is our principles, more than our words, that form the real stumbling-blocks. Will not something be produced, in free Massachusetts, to the spirit of liberty?

But, we are to wait till the slaveholders are converted, and then we will overturn slavery. People under-rate the efficacy of discussion.

People under-rate the efficacy of discussion. What good will you talk about? say they. Did you ever hear of any great reform, which was not brought about by talking? Certainly the strangest remedy for a great wrong like slavery, I ever heard of. Look at the reformation in the church; at the abolition of the African slave trade; at the abolition of the slave trade in Great Britain. These reformation were not brought about by talking. They were brought about by action, when the mind is sufficiently prepared, by discussion, the legitimate action follows.

We have just the means in our hands that will render all reformation possible.

7. We are of those who believe the South has nothing to fear from a servile war. We do not believe that the Abolitionists intend, nor could they, if they would, excite the slaves to insurrection. The danger of this is remote. We believe that we have most to fear from the organized action upon the consciences and fears of interdangerous heretics into our schools, our pulpits, and our domestic circles. It is only by alarming the consciences of the weak and feeble, and diffusing among our own people a moral semi-silence, with the belief that slavery is a great good, that the abolitionists can accomplish their object. *Preparatory to this*, they are now laboring to saturate the non-slaveholding slaves with the belief that slavery is a great good. One of the most distinguished men of South Carolina, on receiving a copy of Dr. Channing's work on Slavery, committed it to the flames; and on being remonstrated with, for so illogical an act, replied to a friend of mine who was present, that he was afraid it would fall into the hands of his daughters, and that its eloquent eloquence might create uneasiness in their minds. Gen. Duff Green is a man of far reaching views. He has lately been appointed editor of the "Southern Review," a work got up to sustain the present position of the South. He has, in a labored article, exhibited the true ground of their fears. I will read it.

8. We are of those who believe the South has nothing to fear from a servile war. We do not believe that the Abolitionists intend, nor could they, if they would, excite the slaves to insurrection. The danger of this is remote. We believe that we have most to fear from the organized action upon the consciences and fears of interdangerous heretics into our schools, our pulpits, and our domestic circles.

9. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

10. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

11. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

12. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

13. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

14. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

15. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

16. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

17. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

18. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

19. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

20. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

21. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

22. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

23. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

24. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

25. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

26. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

27. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

28. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

29. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

30. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

31. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

32. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

33. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

34. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

35. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

36. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

37. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

38. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

39. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

40. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

41. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

42. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

43. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

44. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

45. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

46. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

47. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

48. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

49. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

50. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic right for the sake of expedient and safety, we have been involved in disgrace and disaster.

51. Seven years ago, the question of the abolition of imprisonment for debt was strongly agitated in this Commonwealth. I was one, (and I speak it with regret) who opposed that reform, from the fear that the Abolitionists would bring about a civil war.

52. Now, Sir, I have seen that, in the history of our country, just so far as we have adhered to great principles of abstract right, our country has been great and glorious; and just so far as we have disregarded the principles of theoretic

## LITERARY.

[For the Liberator.]

The following impressive lines were given me just about a year ago, by one who never writes without point and effect. They were suggested by a pithy remark of one of the three hundred county delegates, who came to the annual meeting of the Massachusetts Anti-Slavery Society, and found that the metropolis of New-England, the birth-place of 'American Liberty,' would not afford a sufficient shelter to the enemies of American Slavery.—

'We used to say,' said Mr. G., 'go up to Boston; we shall hear thee say, go down to Boston.' As the city has not risen from her low estate, the lines will not be out of date, and I hope you will publish them in your next.

Yours, A.I.O.

## THOUGHTS OF THE THREE MUNDRED.

Is this the spot our Fathers loved  
So well in days of yore,  
And gave their lives that it might be  
Th' opp'sessor's prey no more?

From childhood up, we loved to roam  
Its pleasant places o'er;  
But where ye seal the claven lip,  
Our mankind comes no more!

Where with our brethren late we joyed,  
To lead God's throne before,—  
Our city of solemnities!

It knows us now no more.

Against your friends of other days,  
Ye close each temple door:  
Plants no root of bitterness—  
But here we come no more!

The swelling dome—the goodly spire—  
The blue smoke curling o'er—  
We mark them from our inland hills,  
With joy and pride no more.

A fearful thought, like prophecy,  
Upon our hearts ye pour!  
Oh, turn you from the shock away,  
And god and sin no more!

[From the Advocate of Moral Reform.]

## LINES.

On hearing of the death of Rev. J. R. McDowell.  
He is gone! the tired gird has fled;  
To repose in bosom of God;  
Here, a wearisome way he was led—  
A path spread with perils he trod;

But his soul with earth's cords could no longer bound—  
From the tempests of life an asylum he's found.

His heart was the temple of love—  
Benevolence dwelt in his breast;  
He is now with the ransomed above,  
Where the dead in the Lord sweetly rest.

Persecution no more his freed spirit can baw,  
Nor the shadows of earth again darken his brow.

He passed from the judgment of man  
To the righteous tribunal of God,  
Where the rapturous plaudit, 'Well done,'  
From the lips of his Master he heard.

And away on the wings of the spirit he rode  
From his labors, to rest in you peaceful abode.

He will not in forgetfulness sleep,  
But in hallowed remembrance will live;  
Many friends his departure will swell—  
To his worth their best offerings give.

Oh, the grave every error and frailty conceals!  
Naught but tender regard the sad mourner there feels.

[From the Leicester-shire (Eng.) Mercury.]

## AMERICA.

This Liberty's home—the land of the Free,  
Where Slaves wait in letters their master's decree?  
Tell us not of its freedom—we start at the name;  
We hear it—but hear it to think of her shame.

This the region where knowledge in beauty walks forth,  
The boast of her subjects, the gaze of the earth?  
In beauty? oh no! for around her fair head,  
The demon-like arm of oppression is spread.

'Tis the home of the Slave—his home? no, it's far  
From Tyranny's curse, and the horrors of war!  
'Tis the land where he walks and the tears of the brave,  
In sorrowful silence to rest in the grave!

If this is thy Freedom, Columbia! then  
May Tyranny forge thee thy fitters again;  
If this is thy knowledge, nay ignorance pour  
Its blessings around thee, to garnish thy shore!

Crus'd Friend of the West! the day will appear  
When Liberty's banner will float o'er thy bier!  
And America then—in her glory will be  
Sweet Liberty's home—the land of the free.

Leicester, Nov. 16th, 1836. T. W.

## IMPROVEMENT OF TIME.

The arrow parting from the bow,  
Through drawn with mighty aim,  
May still be traced in rapid flight,  
And be replaced again.

But who in all the lapses of years,  
Since time began his race,  
Has e'er regaled a moment lost,  
Or filled its vacant place.

The bird when from its cage escaped,  
By soothng voice and word,  
May still perchance again be caught,  
And to its perch restored.

But for the moments unemployed,  
In folly or in crime,  
No voice or word has ever prevailed,  
To stay the course of time.

Farmington. S. P. G.

## THE HUMMING-BIRD.

As the small bird, that fluttering roves  
Among Jamaica's tan'ried groves,  
A feathered busy bee,  
In note scarce rising to a song,  
Incessant, hums the whole day long,  
In slavery's Island, free!

Social! A still small voice 'be heard,  
Though humble as the Humming Bird,  
In Britain's groves of oak  
Add to the peacock from the King,  
In every war shall ceaseless sing,  
Free Afric from her yoke!

## SLAVERY.

## GREAT ANTI-SLAVERY MEETING AT LOWELL, MASS.

DEAR BROTHER GARRISON—  
On Saturday evening last, our hearts were cheered by the arrival of brother Amos Dresser. As it happened, I had an appointment for a lecture on slavery at the Methodist Church in Lowell Street on Sunday evening. Br. Dresser spoke to a good congregation at the Free-will Baptist Church, Sunday afternoon, and in the evening we both met at the Methodist Church in Lowell Street. The meeting was appointed to commence at 6 o'clock. We went to the house ten minutes before 6, at which time every part of it was crowded, and multitudes were coming and going away unable to get in. One thousand persons, at least, were crowded into the house, more than one hundred of whom stood patiently on the floor for the space of three hours—and hundreds went away who could not get in.

I spoke about an hour and a quarter on Northern Discussion, after which bro. Dresser followed in the same tract, for about an hour and a half, including in his address a brief history of the Nashville affair. He was listened to with deep attention, the whole length of the aisle and every part of the house remaining crowded till the close of the meeting.

After the lectures were closed, a good collection, considering the circumstances, was taken—which I informed the people was the only interest of what we must do at another time—to which they seemed, by their appearance, to assent. Had there not been more than half as many present, we might have easily obtained twice as much money. The congregation was so crowded, that it was almost impossible for the collectors to get about among them.

The impression made upon the audience, by the exercises, may be learned, in part, from the fact, that notwithstanding we had circulated petitions through the city, to Congress, to some extent, and several hundred names had been received, yet we obtained at the close of the exercises, an addition of FIVE HUNDRED AND EIGHTEEN NAMES!

We shall send a large petition from this city to Congress immediately. Five thousand names might have been obtained, had proper means been used.

There is a very strong anti-slavery influence in this Manchester of America. The Methodist Episcopal Church, comprising about 800 members, is right, almost to an individual.

We shall send a large representation to the Annual Meeting of the State Society.

In haste, yours truly, for the oppressed,  
Lowell, Jan. 16. O. SCOTT.

P. S. I enclose a letter addressed to me from Natick, Mass.—thinking you might wish to publish some part of it—if you have not received the facts.

I lectured at Natick, about 4 weeks ago, at which time, 99 names were obtained to the Constitution, but there was not time to form the Society. O. S.

NATICK, Jan. 7, 1837.

DEAR SIR:

I am directed to report to you the doings of the Natick Anti-Slavery Society, so far as you will be interested to know them.

At a meeting of those favorable to the object, held soon after your lecture here, the Preamble and Constitution of the South-Western Mass Anti-Slavery Society were adopted, with a few immaterial alterations. [The Anniversary of our Society comes on the Fourth of July.]

The following persons were chosen officers for the ensuing year, viz.—Rev. Isaac Jenison, President; Alexander Cooleidge, Vice President; Nathan Rice, Recording Secretary; Charles Dickson, Corresponding Secretary; John Bacon, 3d. Treasurer; and Edward W. French, Director.

Mr. Munroe, Wm. Stone, and Leander French, Directors.

The following resolution was adopted, viz.

*Resolved*, That the success which hitherto attended the formation of Anti-Slavery Societies, in removing the prejudices from the public, and their effect in dispelling the darkness which hitherto concealed the appalling features of slavery, should encourage the formation of other societies, till our whole population shall unite in removing this stain upon our national character.

We have 100 members—74 males and 25 females. The wish is expressed by many, that we may have a course of lectures on this subject, which, no doubt, would advance the cause, in this place, very much. We shall probably adopt some measures for that object soon.

We shall be glad to receive any communication from you, that may be interesting to our society.

Yours in the bonds of the Gospel and Humanity,  
CHARLES DICKSON,  
Cor. Sec. of Natick J. S. Soc.  
Rev. Orange Scott, Lowell, Mass.

THE SLAVE TRADE.

The English papers state, that there are now 70 or 80 vessels, chiefly American built, engaged in the Slave Trade on the coast of Africa.—

Nureburg Herald.

All the vessels owned on the coast of Brazil and employed in the slave trade, are with scarcely an exception—'American built vessels.'

Many of them, as we know, were built in the United States on special order. They are the fastest sailing class, and most beautiful clipper built models. They are manned here by American seamen, and sent out under the American flag.

The purchase money is paid there—the vessel transferred (not sold). There the master and crew are discharged there—the flag is changed there—and there six enter upon the business for which she was constructed—a slaver.

Other American vessels, not purposely built for the slave trade, are often sold there, at high prices, when the master or supercargo has *carte blanche* to make the most of the voyage, because they happen to be adapted to the purpose, and slave vessels are in demand.

Not only so, but it is a common custom for owners of fast sailing vessels, built for some particular purpose—smuggling, perhaps, or other honest pursuit—when they find the first intention unsuccessful, or its objects defeated, to send them to 'Brazil and a market'—vessel, cargo, soul and all.

The relentless cupidity of our own people has done more to perpetuate the slave trade than almost any other nation.

Were the Brazilians, and Spaniards of the West India Islands left to their own resources, and their own skill in naval architecture, to find the means of carrying on the business, it would soon become extinct. The vigilance of the British cruisers can be escaped only by the movement in the cursed slave trade of the fast sailing vessels—and those employed, we blush to say, are almost all built in the United States.—Boston Transcript.

MANY POLITICANS of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in the sight of God!! Be astonished, O ye heavens!

We thank God there is a place to which the oppressed can flee.—Buffalo Spec.

<div data-bbox="